694.9.16.
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A

SERMON

Preach'd on *Jan.* 19, $170\frac{3}{4}$.

BEING

The Day appointed for the Faſt, occaſioned by the Storm and Tempeſt, *November* 26, 27.

In the Parochial Church of *Edenſor* in the *High-Peak.*

By *John Griffith*, M. A. Curate of *Edenſor* in the *High-Peak*, and Chaplain to his Grace *William* Duke of *Devonſhire.*

Vivat Regina.

LONDON:

Printed, and are to be Sold by *A. Baldwin* near the *Oxford Arms* in *Warwick-lane.* MDCCIV.

A

SERMON

Preach'd on Jan. 19, 170⅘

BEING

The Day appointed for the Fast, occasioned by the Storm and Tempest, November 26, 27.

In the Parochial Church of Edmonton in the High-Road.

By John Griffith, M. A. Curate of Edmonton in the High-Road, and Chaplain to his Grace William Duke of Devonshire.

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497

PSAL. LXXXIX. V. 32.

If they break my Statutes, and keep not my Commandments, I will visit their offences with the rod, and their sin with scourges.

WHat God Almighty by the Mouth of his Prophet says here to the house of *David* in particular, is also in general the case of all Empires, and Kingdoms, and States, throughout all Ages of the World: Who, (though in the time of their flourishing Grandeur they may fancy themselves erected upon the Basis of their own strength, and exalted upon the horns of their own power and wisdom, and consequently neglect all thoughts, and spurn at all admonitions of that blessed Being, who is the founder of all Dominion,) as naturally upon the stroke of his

afflicting hand grow diſmay'd, and ſhrink into their Original Worm-holes, and cry for mercy, which they have too long ſlighted, when Juſtice and Judgment unchangeable are at hand, and preſs quick upon them, and the laſhes of the avenging Angel hang with dread over their harden'd loyns. So apt is that ridiculous thing call'd Man, in the fulneſs of his proſperity to ſwell againſt even his Maker; and ſo ready in his adverſity to whine, and groan under the preſſure of the meaneſt of his Creatures. This is a truth too well known from the obſervation of all Mankind; but from no part of it more experimentally certain, than the Obſervation of Unthankful *Iſrael*, the moſt unaccountable people the Earth ever knew, unleſs our ſtupid folly, and perſeverance in our Iniquities and Sins bring us up to the Standard of their Ingratitude and Madneſs.

The Eloquent Pſalmiſt has therefore, in contemplation of this ſtrange and wonderful truth, in the Beginning of this incomparable Song, one of the beſt, if not abſolutely the moſt exact pieces of Poetry now extant in the World, ſtretcht all his melodious notes, toucht all his

Strains

charming Strings, and lifted up all the artful Strains of his Pious and Tuneful Soul, in diſplaying the glorious and ſhining Attributes of the Great God of Heaven and Earth; in the celebration of his Power, and the admiration of his Mercy. The former requiring all the flame and rapture his enkindled mind, and wandring faculties were capable of exerting; the other, all the Melting Softneſs, a penitential and humbled Spirit, could in its awful effuſions dare to expreſs. To pretend to give any further deſcription of it, would flatten the Character, and vilifie the excellencies of the incomparable Original; which I ſhall therefore now recommend to your private meditations, and peruſals; and only tranſiently connote with it, that, as the power of God is tranſcendent, and admirable, beyond what Heaven or Earth can imagine or comprehend; ſo his Mercy is great and boundleſs, beyond what even that Heaven can contain, or that Earth deſerves. The Heavens, ſays this inimitable Singer, are thine; the Earth alſo is thine. Thou haſt laid the foundation of the round World, and all that therein is: Thou haſt a mighty Arm, ſtrong is thy Hand, and high is thy Right Hand: Thou ruleſt the raging

of the Sea, thou ſtilleſt the Waves thereof when they ariſe: Righteouſneſs and Equity are the habitation of thy Seat: Mercy and Truth ſhall go before thy face.

He goes on to reckon up the many prodigious favours God was pleas'd to pour upon all *Iſrael*, and in a ſingular manner on the Family of *David*; and with an amiable ecſtaſy recounts the bleſſings, and with a lovely joy proclaims the mercies of God, and his indulgent promiſes of their continuance. But he cloſes all with theſe juſt conditions, that Obedience is expected in return for Mercy, and an Humble and Godly Thankfulneſs for the mighty Love, and ineffable Bounty; otherwiſe nothing would follow, but the deſolation of the Land, the ruine and miſeries of the People, and the dreadful confuſion of his Royal Power, and the Subverſion of his Throne and Greatneſs. But thou haſt abhorr'd, and forſaken thine Anointed, and art diſpleas'd at him. Thou haſt Broken the Covenant of thy Servant, and caſt his Crown to the Ground. With a pitiful catalogue of innumerable misfortunes in the ſequel of the Verſes. The ſumm of the whole amounts to juſt this, and no more, That any People, whilſt they continue

Holy,

Holy, and Obedient to Gods Word, and Stedfaſt to the fear of the Lord, may expect that the favour of his Countenance will ſhine upon them, and the Glory of his Protection Overſhadow 'em; and that, tho it be poſſible, the Long Suffering of the Lord may with-hold his Vengeance, and arreſt his Thunder for ſeveral ſpaces of time, yet that at laſt contemn'd Patience will burſt out into Fury, and Juſtice overtake and puniſh, what Love and Mercy could not win and allure. *If they break my Statutes, and keep not my Commandments, I will viſit their offences with a Rod, and their ſin with Scourges.*

From which words I ſhall, Firſt, Reflect upon the Natural Diſobedience of Man, as it is a Violation and Infraction of God's Statutes, and a Contempt of his Commandments.

And 2dly, Conſider the terrible Effects, that attend the Diſpleaſure of an Enraged God. To both which, did not the ſeverity of the Weather confine me to ſpeak briefly, the occaſion of this Solemn preſent Aſſembly would wholly oblige me, which muſt fill up the laſt part of my Diſcourſe; tho upon ſeveral other accounts I have ſpoke ſo largely, and evidently to that matter,

that

that a long dwelling upon that cutting Subject, can neither be requir'd or expected.

First, Then I ſhall Reflect upon the Natural Diſobedience of Man, as it is a Violation and Infraction of God's Statutes, and a Contempt of his Commandments.

The Will of God is like the ſtrait, or right Line upon a Surface, whatſoever Starts are made from it, either by Crookedneſs or any other Errors, or Obliquities, are as unpardonable Faults, as the bad obſervation of a Rule in Building, or Meaſuring, or a Chalk in cutting out, or the forſaking the Impreſſion of the Compaſſes in any other deſigns of Proportion might amount to. It is, as Phyſicians inform us, like an Infirmity, or Illneſs in the firſt Concoction, which when that Periſtaltick Motion in the Bowels is on foot, that ſeparates the Chyle, and upon its Secretion, ſends the looſen'd parts of the Nouriſhment to thoſe ſeveral Veſſels, that are appropriated for its future Formation and Government, can never be mended in the ſecond. Whenever we wander from Righteouſneſs, and the Laws of God, tho we return again, that does not in the leaſt take off the foulneſs of the Tranſgreſſion; tho God upon other Conſiderations may accept of our Amendment and Sorrow. By the Law,

Law, the Soul that Sinneth, muſt die, whether it Repent or not; and it was only the Grace, and Clemency of the New Teſtament in the Blood of Chriſt, that could tender us the happy Articles of Repentance, and put us upon a new bottom of Reconciliation, by his precious death and abſolute ſatisfaction. It would otherwiſe have been fruitleſly in Vain to have urged the fury and impotence of our Paſſions, or Inclinations, or the force and violence of the Temptation; we muſt have march'd confounded out of the Paradice we had abus'd and polluted; and have had all the paſſages and inlets of return ſhut againſt us by the Angry Cherub, and ſtopt and guarded by his Flaming Sword. To this End God gave his Statutes to the Sons of Men, that they ſhould be obſerved, and they made happy in that Obſervation. The breaking, or contempt of them is at their own Peril, and the inward Teſtimony of every Man's Spirit convinces him of this, let him endeavour by what falſe umbrages he pleaſes to obſcure the Light, and ſtifle its operations. This was written by the Finger of God on every individual Man's Heart; before the two Tables of Stone in the riſe of the *Moſaical* Diſpenſation were ever known or produc'd, and is of Eternal Force and Obligation, and cannot

cot be annull'd, but by the abſolute annihilation, and diſſolution of Man.

The *Greeks* do therefore call it, Νόμος ἔμψυχος, or that Law, which is impreſt upon, or ſodder'd with the very ſoul of Man: The not following, or obeying which, is like the ſeminal contaminations in unlawful mixtures, or copulations; it baſtardizes the very Mind of Man, and illegitimates all its powers and actions; and, as the Spurious Offspring of any Body in the Old Law was not to be admitted into the Sanctuary, or a Baſtard enter into the Congregation of the Lord, or any of his Poſterity, even unto the tenth Generation; ſo our tranſgreſſion had debarr'd us for ever and ever from the Holy of Holies; and like *Eſau*, for the vile exchange of a preſent ſenſuality, we had diſinherited our ſelves, and forfeited our right of Primogeniture, had not the Mercies and Sufferings of our Redeemer re-adopted us into the Sonſhip of God, and by the Good will and Strength of his favourable Spirit embolden'd us more to cry *Abba*, Father.

This is the Natural State of Man in his perfection, as he ſhone all Glorious like the Unſully'd Image of God; and as he became filthy, and infected by his own wilful Rebellion, and made him-

himself like unto the black Figures of the fallen Angels; to argue against the reasonableness of this, and to say, it had been possible for our Creator to have made us uncapable of Sinning, or falling, and has preserv'd us in our stations immoveable, is another undoubted Issue of our Corruptions, and an idle wishing, that we might be sav'd, or go to Heaven serving our Lusts, or continuing in our Wickedness; and the same Prophane Stupidity the Apostle Parabolizes in the Pot, that would ask the Potter, why hast thou made me thus? No, no, 'tis all the Spawn of Hell, the insinuation of the wicked Spirit, and the infusion of the Devil, that would perswade the yielding faculties of Man, and his debauch'd understanding, that the Broad way leads to Heaven, and we could be made happy, whilst we are pursuing the ways and practices of Destruction. And that we could remain God's favourites, whilst we break his Statutes, and disobey still, and yet escape his Justice; and ridicule his Commandments, and still obtain Mercy.

These are the Monstrous Illusions Sin and the Devil would put upon our Enchanted Minds; and what all disobedience would fain hug itself

in, and flatter the carnal desires of our unreasonable Appetites with. And this is the condition of every Man in the State of Iniquity. And from Particulars is communicated to Generals, as Sin and Vice, like ill Weeds, grow fast, and encrease abundantly, and multiply beyond imagination, and are fruitfully contagious. And by insensible degrees whole Nations become infected, and what before lay dormant in unobserv'd nooks, and gloomy corners, stalks forth in the defiance of the Almighty, and in the face of the Sun overspreads the whole Land with multitude and confidence, and thinks, that its number will be its safeguard and protection; the tenderness of Natural Modesty grows hardened, and is flamingly rampant, disdains all correction, or admonition, and the whole Nation becomes one Pestilential Blotch, Till God shall visit their offences with a Rod, and their sin with Scourges.

I shall therefore, Secondly, consider the terrible effects that attend the Displeasure of an Enrag'd God. And these I shall confine within the circle of temporal Punishments, one of which is the occasion of this present Solemnity, and merited Humiliation; and they may be resolv'd into

into either ſeaſonable Chaſtiſements, or Monitory Correction, or a Popular Infatuation, or a General Exciſion, or Subverſion of a Nation, the end of that.

Seaſonable Chaſtiſements, or Monitory Corrections, are indeed but the Rod that our Backs ſmart under for our Offences. When Famine ſhall gall and aggrieve, when Peſtilence ſhall confound and plague, when the Sword and Battel ſhall wound or diminiſh, or when Storm or Tempeſt ſhall hurry and ſweep away the Sinful and Wicked Inhabitants: 'Tis in any of theſe timely afflictions that we may aſcertain our ſelves, that the Angel of the Lord is Whipping us for our Tranſgreſſions, to try if thoſe milder caſtigations, and ſeaſonable rebukes will precaution us againſt a more terrible and impending Calamity, and ſtop its approaches, and prevent its terrours. If a Nation ſtoops with a penitential humility and contrition, under the admoniſhing ſtrokes, and Fatherly correction, Hither, ſays the Almighty, as he does to the raging and ſtruggling Sea, ſhalt thou go to the Miniſtring Angel, and no further; ſeeſt thou not, how even the wicked *Ahab* boweth himſelf in Sackcloath and Aſhes before me? As I live, ſaith the

Lord, his Repentance is accepted, my Wrath is appeas'd and diverted, and I take no delight in the death of a Sinner, but the Evil day is removed far from him.

But if the prophane People grow harden'd and deaf to all warnings, he dementates all their Counsils, turns their Stupidity into Madness, or delivers them over to be rid and gallopt on by the Spirit of Infatuation. He either turns the Wisdom of their Councellors into Folly, or makes the People regardless of their policies and opinions, be they never so rational and well grounded, or frustrates both in the unsuccessfulness of the Event; all which concur, and are made manifest in the Story and Example of *Achitophel*, who found the multitudes, like the Adder, deaf to all his Charms, Charm'd he never so wisely; and indeed People of another Nation, where they are unconcern'd Spectators, easily see this in Neighbouring Kingdoms, tho like dark Lanthorns, they glow not to themselves, or cast light backwards. And indeed there cannot be a surer mark of any Nations misery or downfal, than Infatuation, or an unthinking stupid insensibility of its dangerous circumstances. It is like the Mortification in the Limbs, or Members of the

Body, that if neglected, rots; or if not cut off will endanger the lopping off, or ruine of the whole; and as it is the conſequence of ſlighted favours and rejected Mercy, and the character of the worſt Ingratitude, ſo it is the undoubted preſage, and unqueſtionable fore-runner of entire ruine and perdition, which is the extremity of God's inflictions, and the ſevereſt of his knotted and acuteſt Scourges.

When Cordials fail, and Opiates, and Hypnoticks will do no good, the Phyſician of courſe flyes to Amputation, or Inciſion, or Cauſticks; to lopping off, to corroding or eating out the dead parts, or launcing, or tearing, or cutting up, and burning. This is the Gradation of all Phyſick, all Corruſion, and the Steps and Paces God takes in working with all Nations. The whole habitable World having groan'd in their turns for their Iniquities after this manner; and as God Almighty makes uſe of one Nation to be the Miniſter of his Wrath in ſcourging another, and Kingdom tyes on the Laſhes againſt Kingdom, at the Diſpleaſure of the Almighty, ſo his Vengeance returns methodically from the Suffering upon the domineering Chaſtiſer; and his Wrath rolls backward and forwards, and his rage, like that

that of the Sea, has its conſtant Ebbings and Flowings. Thus, like the Sun, it began its courſe from the Eaſt, in the *Aſſyrian* and *Perſian* Monarchies, erected upon the ſucceſsful attempts of their Armies, and drove Weſt, and North Weſt, till the *Macedonian* and *Roman* Forces repell'd its fury, and not only beat it back again into its bounds and confines, but ſhackl'd the Bold Invaders, and fell at laſt themſelves Vaſſals to the Northern parts of *Aſia* and *Europe*; that have thrown their Chains over the *Roman* Empire in *Europe*, and the *Grecian* in the Eaſt; tho the latter has been the more dreadful Overthrow, as being lodg'd in the power of Infidels, and the Suppreſſion and Captivity of poor and pitiable Chriſtianity.

Nor have we of this Unfortunate, but once Happy Iſland, which is the laſt ſcope, and end of my preſent diſcourſe, been entirely exempted from even all theſe undoubted Marks of God's anger. It would tire your patience to give you a full account of the ſeveral Invaſions, and Conqueſts of this Nation, which no people ſingly durſt have eſſay'd or adventur'd, had we ſtood united, and undivided at home. Our diſſentions, and unnatural animoſities, and uncharitable behaviours one towards another, flow from

from our luſts and ſins, and lay us open an eaſie prey to an Enemy, we might otherwiſe, by the Aſſiſtance of God, teach better manners: They ſpend all their ſtrength and fury in weakening our ſelves, in foſtering diſtractions, breeding confuſion and factions, in raiſing up Altar againſt Altar; making, and inflaming, and fomenting Parties; one for *Paul*, and one for *Apollo's*, but who for *Chriſt*?

Sin is the bitter Fountain, the Mortal Spring, from whence all theſe unwholeſome Waters ſtream and guſh. That permitted God to divide our Land, (as he did that of *Iſrael*, between the Tribes of *Judah* and *Iſrael*, the *Guelfs* and *Ghibellines* of *Paleſtine*,) into the Houſes of *York* and *Lancaſter's* Quarrels; in which unnatural and bloody Wars, all authentick Records do allow, that ten thouſand Families were entirely extinct. Prodigious Madneſs of the People? That in 41. blew the Trumpet, and beat the Drum, and drew the Sword between the King, and his Savage and Cruel Subjects: That upon the reſtoration of his Son, when the Land grew fat and pamper'd, call'd for the pouring out of his dreadful Vials, in the Plague, the Conflagration of *London*, the Common ſewer of Wickedneſs, the Mother of Diſobedience, and a bloody War

wtih

with our Neighbours: That threw us afterwards into publick heats, and inteſtine diviſions, and a long, and as yet unfiniſht War; and exaſperated Him lately by Storm and Tempeſt to mark us for our Sins, and admoniſh us of our Impudence; and only gives this, as a taſte of what we muſt expect, and the prelude of future miſeries.

We are not to imagine, that thoſe our miſerable Countrymen, who periſht in that wreck and tempeſt, were greater Sinners than our ſelves, tho poſſibly great ones. But apply that juſt admonition of our Saviour to ourſelves, *Luke* c. 13. v. 4. Think ye, ſays he to the *Jews*, that *thoſe eighteen, upon whom the Tower of Siloam fell, and ſlew them, that they were ſinners above all men that dwelt in Jeruſalem? I tell you, Nay; but except ye repent, ye ſhall all likewiſe periſh.* And ſo ſhall we. The Rampant Confidence of Vice, and bold defence of Hereſie, and impious attempts at the ſubverſion of the faith of Chriſt, by the Deiſts and Atheiſts of late years, unleſs Repentance and Amendment intervene, may provoke God to cut us off, or throw us back again into the ſhades, and gloomy obſcurities of Popery. Since we have made ſuch ill uſe of the Bleſſings, and endea-

endeavour to quench the light of the Goſpel, and hinder the ſpreading of its illumination, and Vital warmth.

But the late inſtance of God's wrath, which is in a great meaſure the occaſion of our preſent meeting, and humiliation, is a freſh remembrance of our Sins, and his Scourges; and tho' it has pleas'd God, that our ſmall Pariſh has eſcap'd the Storm with little or no damage, yet we ought therefore to be more grateful, that the Angel of the Lord eſpy'd the Lintel upon our Door-poſts, and overlookt our Vices, and have a juſt ſence of our Sins, towards their amendment for the future, and a due fellow feeling of our Brethren and Countrymen's ſufferings and ſad fates. Beſides the mighty loſſes endur'd in the havock of Hay, and Corn, and Cattel; the untiling, and ripping up of Houſes; the blowing up the Sheets of Lead on Churches; the tearing Oaks up by the Roots; and other unexampled miſeries from the fury and rage of the Tempeſt, and even the Deaths of ſeveral perſons, and thoſe of no mean rank, or unhallow'd Lives; we are inform'd of a publick loſs, that might have laid us open to the inſults of our Enemies; and, of an Iſle, made our Land paſ-

 ſable

ſable as a Continent. For our Shipping is the Strength, and Ribs, and Bulwark of our Nation; of which we have loſt fourteen fighting Veſſels, or Men of War; fifteen hundred and odd Saylors, abundance of Merchant Ships, with a long and Black liſt of thoſe of leſſer note. Little Cares are apt, like Shallow Waters, to be noiſie, and rattle as they deſcend in frequent breaks and falling Cataracts; whilſt great and heavy Calamities, like deep Channels, in their greateſt rapidity flow without almoſt being perceiv'd to ſtir, or make any diſcovery. The former make us waſpiſh, and bawl; but the latter lock up our ſenſes with horrour, ſeize us with a confus'd numneſs, and petrifie us into Rock and Marble.

The moſt adventurous Squadrons of our Fleets and Roval Navies have ſpread their Sheets over the Globe without any damage like this, and ſaw both Poles without any loſs or hazard comparable to it. We have beat the Vain-glorious Armada of *Spain*, without half the Ruine; fought the *Algerines*, *Portugeze* and *Dutch* in one Age, without any calamity equal to this, and been Victorious in all thoſe Enterprizes: Burnt ſixteen Capital Ships, and ſunk as many of the

French

French at *La hogue*, *Bantry* and *Camaret Bay*, with no harm at all receiv'd, if ballanc'd againſt this; Which ought to be a ſufficient leſſon, that there is no ſtanding againſt the ſmalleſt indignation of the Lord, or defying or diſobeying the Ruler of Heaven, the leaſt Sprig in whoſe Rod can whip us into Conſternation, and the ſmalleſt Knot in whoſe Scourges can make us bleed into confuſion and horrour. One puff, or blaſt from Heaven, can ſhatter and bulge the mightyeſt Fleets we find; and one guſt of Wind, which is nothing elſe but a violent agitation of attenuated or rarefy'd Vapours, can ſink or break the vaſteſt and proudeſt Navies, when the Sins of a Nation call down for Vengeance from Heaven, and its Iniquities heat the Thunderbolts of the Lord of Battel.

Let this therefore be a timely warning-piece to us, that we purge our hearts, and purifie our double minds; That our Dominion may be ſet in the Sea, and our Right Hand in the Floods: For if once we loſe the Empire of the Waters, farewel to the Glory, nay, the Safety of *Great Britain*. And at this time of Day it behoves us more to ſacrifice our hatreds, private reſentments, luſts, and paſſions, to the Common

Good of the Kingdom: And love one another, and become new Creatures, and obedient to God's holy Statutes; becauſe we have to deal with a Prince, the Progreſs of whoſe Succeſsful Banners have ſtartled the World, and fill Chriſtendom with Dread and Amazement. A Prince, that was Suckl'd in Blood, and bred up to Conqueſt and Slaughter: A Prince, whom God Almighty, for their Sins, has permitted to ſcourge his People, and ravage all the Frontier Countries that ſurround him. A Prince of unbounded Ambition, and naturally Subdolous and Daring: Cloſe in his Councils, and bold in his Attempts: Maſter of a Kingdom, fam'd in Arts, and great in Arms; that ſpares neither Blood nor Gold to accompliſh his deſigns; that, as he has Troops and Batallions at hand ready to execute his Scarlet Commands; has alſo his Emiſſaries, as ſo many under Imps, managing in every little lurking hole, and purveying, like ſo many Jackcalls, game for the Jaws of the Blood-thirſty Lyon: That was able, with *France* alone, to grapple with the United Troops and Confederated Armies of moſt of the Chriſtian Princes, and keep 'em at a bay. And now plumes and towers in the fatal union, and dreadful conjunction of the *Spaniſh* Monarchy.

Yet

Yet Great as he ſtands, Defying like *Goliah* the Hoſt of the Living God, when the Lord ſanctifies he Hand, a Pebble-ſtone, taken from the Cold Brook, and ſlung by the Arm of a Stripling, may ſtrike, and ſink into his Forehead, and lay him and his Ambitious hopes proſtrate on the Ground; and this he ſeems to dread. For it is not the Magnificence of *Verſailles* that can keep out Trouble and Confuſion; but tumultuous Cares will fly around the Gilded Fronts, and Vermillion'd Ceilings of the Gaudyeſt Palaces. And the two Greateſt Obſtacles he fears are a Woman, and a Youth; Her preſent Majeſty, and the King of *Spain* newly proclaim'd.

'Tis in our power, by our Penitence and Prayers to promote this glorious deſign ſo far, that every holy Ejaculation, when our Lives are mended, may give new Courage to the drooping Souldier; every Sigh fill our Victorious Canvas with proſperous gales, and fan the Sails with aſſiſting Winds; That this Invader of the Liberties of Chriſtendom, and ſworn Enemy of the Reformed Religion, may be turn'd back the way he came, the Horſe and the Horſeman tumbled down to the Ground, our Ships deſtroy'd by no more Tempeſts, our Land in fear of no more

Inſults,

Inſults; our Queen, as her Piety deſerves, Eaſie, and the Pride of the Admiring World; Our Church, our Laws, our Liberties, eſtabliſh'd on a Rock, our Monarchy founded in the Seas, our people loving and united, our Converſations purify'd, and our ſins blotted out; our Armies crown'd with Laurel, and our Fleet enricht with Bracelets of Coral, and Armlets of Pearl. Then ſhall God remove his Rod, and withdraw his Scourges. Then Judgment ſhall dwell in the Land, and Righteouſneſs in the fruitful Field. And the Work of Righteouſneſs ſhall be Peace; and the Effect of Righteouſneſs, Quietneſs, and Aſſurance for Ever.

Now to God, &c.

FINIS.